

JOHN HART, D. D.



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D

Christ's Last
SERMON:

O R,

The Everlasting Estate and Condition of
all Men in the World to come.

Plainly describing the Everlasting, Blessed, and
happy condition of the Children of God
in Glory for ever: with the everlasting,
endless, and careless condition of
wicked men in the world to
come for ever.

Set forth for the Comfort of the Godly and for
the Terror of the Ungodly, by a godly, a-
ble, and faithful Servant of Jesus Christ.

Col. 3. 4. When Christ who is our life shall appear,
then shall ye also appear with him in glory.
Mat. 25. 34. 41. Come ye blessed of my Father, in-
herit the Kingdom prepared for you from the
foundation of the world. Depart from me ye
cursed into everlasting fire, prepared for the De-
vil and his Angels.

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T. Passinger.

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keray, and T. Pallingher.**

The plain mans Path way to Heaven.

The Sin of Pride Arraigned and Condemned.

The Black Book of Conscience.

The Dreadful Character of a Drunkard.

England's faithful Physician.

The Fathers last Blessing to his Children.

Dooms day at hand.

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woe.

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vation.

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Every mans Duty, and the Godly mans Pi-
cture.

The Christians guide.

The way to Heaven made plain.

*Read them over carefully, and practice them
constantly, and rest assuredly thou wilt find much
comfort in them to thy own Soul; and are but
pence a piece.*



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The everlasting Estate and Condition of all men in the World.

In my Father's house are many mansions, if it were not so, I would have told you. I go to

prepare a place for you. And as I go, I will come again and receive you unto myself that

where I am, there ye may be also. And I will come to take you to myself.

¶ At present Lord and Saviour abiding

in the tabernacle of his Tabernacle, he

will shortly depart from hence, and go

from us, and out of this world. He

leaves us here in this world, and the three fold

times to take them up into his Kingdom, and

therein be made abundantly happy for ever. The

four福音 of the Saviour are now delivered

unto us, and can never be taken away, and

the world to great and sore loss, for the loss of

such great and only Lord & Master Jesus Christ.

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Now when he had left and lost all. Christ began again to comfort them with his going out of the world, & upon their importudg presently began to be seated and cast down at this sad news. Lord, said they, have we lost all, and followed thee, & will thou now leave us? shall we now be exposed to the difficulties, and dangers of the world? Oe, saith our Saviour, be not dismayed, let not your hearts be troubled, it is in your god that I go away; In my Fathers house are many mansions, I go to prepare a place for you. And if I go, I will come again and receive you. You shall not be losers by my going away from you, I will surely make you amends for your loss; there are millions of joy in Heaven that will abundantly counter balance all your worldly losses. If I go away, it is for your good, for I go to prepare a place for you; and though I have not my bodily presence, yet you shall have my spiritual presence; I will send you another Comforter that shall abide with you for ever, and will not leave you comfortless, I will come unto you: that is by my Spirit, to guide and direct you into all truth, and to bear up your heart under all those Troubles and Temptations which ye shall meet withal in the world.

Having thus briefly given you the scope of the whole, I come now to the words themselves wherewith I raise thee four principal points, that there are millions of Joy in

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If I go before the people of God hereafter. In my Father's house are many mansions. I now leave it to you, that Christ's Ascension and our departure have been given for Believers; I go to prepare a place for you. 3. That Christ will certainly come again and receive the Believers to himself. I will come again and receive you. 4. And lastly, which I will chiefly insist upon, 5 more from hence. In those mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the losses and all the evils, which Believers may meet withal in the world.

I shall begin with the first of these, that there are mansions of glory for Believers hereafter. The point is so plain from the word of themselves, that I shall only give you a place in two in Scripture, in the 84 Psal. ver. 11. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. Eye hath not seen, Ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath provided for them that love him, 1 Cor. 2.9. Come ye blessed of my Father. Mat. 25.34.) inherit the Kingdom prepared for you. Several other Scriptures I might give you, but I shall proceed to the uses of this useful point. Is it so then, that there are mansions of glory for the Godly hereafter? then I come from hence the unspeakable misery of all sinners here.

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both here and hereafter : Is there Glory to come for Believers? what is there then in it for Unbelievers? If Glory be the portion of the godly, what will the lot and portion of wicked men be? The wicked (saith David, Psal. 9) shall be turned into Hell and all the Nations forget God. Wicked men shall have no portion in those glorious mansions, prepared only for the godly. Wicked men indeed (which shall bear further aggravation tomorrow) behold the Saints received by Christ into glory, as Dives beheld Lazarus in Abraham's bosom, but it was afar off. Wicked men at the last day hear their blessed Sentence, Come ye blessed, but then again also they hear, I am come with a vengeance to fulfil my sentence of Go ye cursed into everlasting fire prepared for the Devil and his Angels. It is possible for wicked men, I mean such as live in sin unrepented of, to enter into Heaven. Know ye not (saith the Apostle, 1 Cor. 6.9.) that the unrighteous shall not inherit the Kingdom of God. The Evangelist St. John, Rev. 5.1. speaking of the world to come, which he saw in his heavenly vision, I saw (saith he) the Books small & great standing before God, & the books were opened, and another book was opened which is the book of life: & the dead were judged out of those things which were written in those books according to their works.

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the book of man; body, soul & hand, are greatly to suffer
in the lake which is in the bottom of Hell everlasting re-
quenchable; & in the book of man's own particular
account, And the sea gave up the dead which were in it, & Hell & Death (that is the grave) delivered up the dead which were in them; and they were judged every man according to their works. And whosoever was not found written in the Lamb's book of life, was cast into the lake of fire: there's the event of this judgment to the world. But what success the Righteous shall
have, he sets down in Chap. 21. ver. 3. Be-
hold, saith he, the tabernacle of God is with
men, & he will dwell with them, and they shall
be his people, & God himself shall be with them
and be their God; and God will wipe all tears
from their eyes. And there shall be no more death
neither sorrow, nor cursing, neither shall there be
any more pain. He that overcometh shall inherit
all things, and I will be his God, and he shall be
my Son. A blessed privilege indeed, but what
tribulation for the wicked? See what follows in
the 8: ver. The fearful, & unbelieving, the abo-
mable, & murderers, whoremongers, sorcerers,
and idolaters & liars, shall have their part
in the lake which burns with fire & brimstone.
A most beautiful Scripture, the Lord awakes the
dead sinners, and giveth them hearts to com-
prehend the things before it be too late: for as the
prophet Malachy saith, Mal. 4.1. The day cometh
that

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that shall burn as an Oven, & all the proud,
and all that do wickedly shall be stubble. And
day cometh that shall burn them up, saith
Lord of hosts, that it shall leave them neither
root nor branch. Then shall they call upon
mountains to cover them, and upon the hills
fall upon them, to hide them from the fieri-
ness of the wrath of God. O consider this
you that forget God, lest he tear you in pieces
and there be none to deliver you.

Secondly, If there be such mansions of
for Believers hereafter, I note from hence
desperate folly and madness of all those
neglect and despise their own salvation. Ye
not come to me saith our Saviour, John 5.40
that ye may have life. This is the condemnation
that light is come into the world, & men
darkness rather than light, because their de-
are evil. Christ and salvation is freely offered
all in the Gospel : Christ invites all to come
Ho, every one that thirsteth come to the water
Isa.55.1. Rev.22.27. The spirit & the bride
Come, and let him that is a thirst, come :
whosoever will, let him take of the waters
life freely. And as Christ invites all to come,
doth he receive all that will come: He that com-
to me, I will in no wise cast him out, saith
Saviour, Joh.6.37. What think you sinners
these Scriptures? will ye come to Christ and
ept of life and salvation, or will ye willfull-

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What soul then should say this? You say he doth offer himself to you freely, if you would have him. Come unto me saith our Saviour Mat. xi. 28. all ye that labour & are heavy laden, and I will refresh you. What think you of these poor sinners? Will ye come to Christ? Will ye say yes or no? or will ye be so desperately mad as to let drop your own most precious and immortal souls? When I behold the lives of most men, my very heart trembles to think what will eternally become of their precious souls; all the care they take, is of their bodies, how many money cometh in, and how they shall get rich, but they never consider how it goes with their souls: Ah sinners, are your bodies everlasting? Is this world everlasting? Can anything but Heaven make you happy? Are not your souls everlasting? will ye rather cast away your souls than leave your bodies? for so man and you must part, or else Heaven and your souls will never meet. He that doth not leave his sins on this side the Gable by Repentance, shall find his meet him on the other side the Gable to condemn him. If you live in your sins, ye shall dye in your sins: yet, dye everlasting for your sins. Sinners, I beseech you consider, are you fit to dye, are you fit to live in another world? are you prepared for Heaven? if not, let me tell you, you are fit for nothing but hell, and hell is prepared for you. Sinners, what do you do?

tohet

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What you mean to us? what you will do for us? what a Reward will be given in those days? what preparations do men make for heaven? are not they that were fitted to be saved, foolish men, because that they are blind: though every day trembling men into them? yet no man reaches his place to heaven, so you hear all, but can you hear all this? I give you two or three properties of a man fitted for Hell, and I beseech you to see and consider your souls by them.

The first property of a man fitted for Hell, is Obstinacy; a man who knows his fitnes to Heaven, it is his property to fall down into darkness makes himself. The way to Hell is from burning to burning, from a feared Conscience to a damned Soul.

A second property of a man fitted for Hell, is alienation: estrangeness to God, speaks of a soul so much, and it is a sign the Soul is fallen so farre from God, utter darkness. There are but two steps to death, first the sinner sinneth, he will have no fellowship with God; and secondly, he sinneth. He will have no fellowship with him: now if the sinner wised, now fit for Hell, then just before the Execution is only wanting; and the Devil is not usually backward to performe his Office: the Hammer is upon the Coffins, as were, he wants but turning off, unless Christ steps in with a Reptile, that soul is utterly lost.

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A third property of a man fitted for Hell, is
Prophaneness: Prophaneness is the badge of a
wicked person: wickedness in this life speaks
of a cursed soul. You may know what Coun-
try-men are by their language: By their fruits
you shall know them. When mens works
speak like the language of Hell, what need
further enquiry what Country-men, or to
what place they belong; you may read Hell in
their very faces. The tree is known by his fruit,
saith our Saviour Mat. 20. Mens lives fore-
tell what their ends are like to be: as the tree
so it goes: as sinners live, so they usually
die. Every mans life lively speaks what there
is in him, and what they shall be hereafter. If men
go on in the broad way of Sin, you know
where their journeys end will be; Broad is the
way that leadeth to destruction, Mat. 7. 13. I
know not what lives you live, but to be sure you
may either spell Hell or Heaven in them. If
you would know the frame of your Souls, then
view your lives; your Souls breach out them-
selves either into the bosom of God or the De-
vil; and into whose bosom you breach out your
Souls here in this life, into that bosom you will
certainly breach them out in death. Fitting
Grace for Heaven you see is no trifle, your ete-
nal estate depends on it. Sinners, why do you
put off this work as a trifle, and why do you put
it off till death? I dare say that men would ne-

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not be holy if he could help it, that will not be
holy till he dye; he would never have to do with
Christ, if he could avoid it, that will not be
quainted with him before he is ready to leave
this world; when Death is fitting the Son of God
hell, then, and never till then to be looking down
heaven. Ah Lord, that ever those men should
have precious and immortal Souls to
themselves! they that look not after Heaven
they come to their death-beds, are usually dead
in their folly; they see them either surfeited
with infirmities of body, and so miserable
perform so great a work; or else surperfused
their souls, and so unquieted and indisposed
either they have no strength, or no heart under
and so dye in their sins, and perch eternally.
Wicked men would never leave sinning, if they
did not cease living: and that is one reason that
justify the infiniteness or everlastingness of the
punishment of wicked men in Hell. The damned
in hell are under easelless and endless suffering,
because they would have sinned alwayes, if they
had lived always: wicked men would have
ended their lives here, they would live for ever
that they might sin for ever: therefore the Lord
giveth them a life, not such a one as they would
have, but such a one as they deserve to have
which is indeed a death for ever: wicked men
shall dye eternally for Sin, because they
have lived eternally in Sin.

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not it. In the third place I beseech you note from
experience, what a blessed thing it is to be a Child
of God? If it is so, that there are Mansions of
happiness for believers in heaven hereafter; then
all believers are the only happy men and wo-
men in the world. And were it not for the
mansions of heaven, the condition of God's Chil-
dren might be sad enough. If in this life only
men had hope, we were of all men most misera-
ble, 1 Cor. 15.19. But the hopes of God's Chil-
dren are in the life to come; therefore they are
of all men most blessed. The happiness of a
child of God, is not in what he enjoys here-
and now, but in what he shall enjoy hereafter in
eternity. The best things of a Child of God are
the unseen things: Whilst we look not (saith the
Apostle) at the things which are seen, but at the
things which are not seen; for the things which
are seen are temporal; but the things which are
not seen are eternal, 2 Cor. 4.18. And in 1 Pet. 1.
8,9,Blessed be the God and Father of our Lord
Jesus Christ, which according to his abundant
mercy hath begotten us again to a lively hope,
by the resurrection of Jesus Christ from the dead:
To an inheritance uncorruptable, & undefiled,
that fadeth not away, reserved in heaven for you
who are kept by the power of God through
faith unto salvation. The Apostle here excellently
sets forth the condition of a child of God, and
that in several regards. First, They are be-
gotten

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gotten again, by Christ, to an Inheritancer; possibly they may lose all here before the same sake; but yet here is the comfort of it. Christ saith, God, he is Dear to a great Estate in the world; there is an Inheritance for him, that a sure one, in six Regards: First, not a Corruptible, but an Incomparably. Secondly, it's an undivided one: And Thirdly, it's a lasting, yea, an everlasting one, it can not away: Fourthly, it's reserved for them, till they come to Age. Gods Children, in this world, are not at full Age, therefore they are not capable of enjoying so great a happiness, which God will hereafter bestow upon them. Fifthly, it's reserved for them in a safe place: and the men leave great Estates here for their children, which they are cheated of; but the Inheritance of Gods children is reserved by God in safety in Heaven, where neither moth nor corruption, Theft shall annoy. And lastly, as the inheritance is reserved for the Children of God, so the people of God are preserved for their inheritance. Heaven is reserved for them, as also they are preserved for Heaven; they are kept by the mighty power of God through faith in Christ, salvation.

Fourthly, are there such mansions of Everlasting for Believers hereafter? Then, I beseech you, cry and examine your own souls, whether ye be in the faith; and let me exhort you, in this

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the name of Christ, seriously to set about the
work of salvation. You see what great and
glorious things there are laid up in store for
us Gods Children hereafter, then I beseech you
all, labour to get an interest in Christ here, that so
you may partake of these glorious Mansions
hereafter. How greatly would the considera-
tion of those things draw out our hearts, in
longings and pantings after God? When shall
we come & appear before God, saith David, Psal.
42. 1. As the hart panteth after the water-
brooks, so panteth my soul after thee! O God :
my soul thirsteth for God, for the living God,
when shall I come and appear before God? And
if David had such longings after the enjoyment
of God in his Ordinances here, what blessed-
ness then ought we to have after the full enjoyment
of God himself in glory hereafter. are there such
mansions of glory to be had hereafter. what man-
ner of persons ought we to be then in all manner
of godliness?

And then lastly, If there be such Mansions
of glory, then let me exhort you all, even now in
this your day, to set your hearts at work in
seeking after thos great things of Eternity.
Let every soul of you thus reason with your
selves; Are there such glorious things hereaf-
ter, and am I the man or woman that shall en-
joy them? I remember a story of the Gauls, who
having once tasted the sweet Wine of Italy,

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presently enquired after the Country, and
ver rested till they had gotten it I have
given you (as it were) a fore-taste of that
benevolent Wine which Believers shall drink
after in glory; now, if you find any sweet
in it, let not your heart be at rest till you
to the Country it self, where are Risen
those sweet pleasures, and that for ever.
At Mary's suffering death, one asked him
cause why he suffer'd; saith he in the words of
Apostle, Eye hath not seen, ear hath not heard,
neither hath it entered into the heart of man
conceive the things that God hath pre-
pared for them that love him. The naming of
brought so effectually upon the man's heart
that he immediately became a Christian, and
after suffered Martyrdom for Christ's sake;
have not only one, but very many Scripts
opened to you, I beseech you let not all
vain. We read in Mark 10. 17. how the
man came running to Christ, saying, Good
Master what shall I do to inherit eternal life?
that you, even you that hear me this day,
now also come running unto Christ, saying,
Master what shall we do to partake of those glorious
things here revealed? Methinks those things
greatly encourage you all, old and young,
and poor, now to get an interest in Christ.
You that are poor, and have but little in
world, consider there are as great things

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the world to come for you, as for others. The poorest Beggar shall have as great a portion in that world to come, as the greatest Prince. No man living in this world can satisfie a Child of God : the glory of the world is but the portion of a Reprobate ; and will a Reprobate's Portion please you ? will a Dogs Portion satisfie you ? account all things in the world (saith the Apostle) but as dung, Phil. 3. 4. There are other things to be sought after : see what our Saviour saith, Mat. 6. 33. Seek ye first the Kingdom of heaven and the righteousness thereof: let that be your first endeavour. Strive to enter in at the strait gate; though the passage be never so strait, and if it be the way to glory, strive to enter in therewith. Consider God hath given you creatures capable of such glorious things as those ; God might have made you brute beasts, and then there had been an end of you ; But God hath made you creatures capable of the highest Excellency, and therefore being of such nature, it highly concerns you to seek after such things as may give satisfaction to your Souls. Men live as if they were capable of nothing else but meat, and drink, and clothes : as if there were no higher things which concern our Souls hereafter. The Heathens could believe that man was created for greater things than these here below : and if we who have such great and glorious things revealed to us in the

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Gospel, shall we neglect the looking after them? How just shall our condemnation be? For how shall we escape if we neglect so great salvation? Heb. 2. 5.

I come now to the second point, and that was this; That Christ's Ascension was to prepare a place for Believers: I go to prepare a place for you. As Christ came down from Heaven to dye for sinners, so Christ ascended up Heaven, that believing sinners might live with him hereafter. Had not Christ ascended into Heaven, he had not finished the work of Redemption: and indeed the great support of Child of God lies in this consideration, It is Christ that dyed, yea,rather that is risen again & now sits at the right hand of God,making intercession for us,Rom.8.34. Father I will (I Christ, John. 17. 21.) that those whom thou hast given me, may be with me where I am. If Christ be not risen,saith the Apostle,then is our preaching vain, and our faith in vain, and we are yet in our sins. But as sure as Christ dyed, so the Apostles probes in 1 Cor. 15. that he rose again and ascended up into heaven. That's an excellent Scripture, Rom. 4. 25. He was delivered for our offences, and raised again for our justification. Our blessed Saviour first appearing to Mary Magdalen, after his Resurrection, presently sends her to his Disciples with the joyful news of his Ascension. John 20. 17. Go unto

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my brethren, & say unto them, I ascend to my Father and your Father, to my God, and your God. O how joyful is the consideration of Christ's Ascension to a Child of God ! Now may a Child of God say he hath a friend in the Court ; and a friend in the Court we use to say is better than a penny in the Purse. Every Believer hath Christ for his friend in the Court of Heaven, and that is more worth to them than thousands of Gold and Silver. Christ is in heaven pleading the cause for Believers. If any man sin (saith the Apostle, 1 John 2.2) we have an advocate with the Father, Jesus Christ the righteous. And as it is good for Believers that Jesus Christ is in Heaven pleading their cause with God, so it is good for them that he is presenting and performing all their Prayers to God the Father. Whatsoever it is that we want, or that may do us good, Christ is ready to beg for us of his Father : Father saith Christ, these are my friends, and for them I have shed my blood, therefore, O Father, I will that they may be with me, to behold my glory : That is an excellent Scripture, Heb. 7. 25. Wherefore he is able also to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them.

Is it so then, that Christ's Ascension was to prepare a place for Believers ; then this should encourage Believers to be willing to do or

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see anything here for Christ. What was that made the Saints suffer so joyfully Christ? was it not this, the assurance of a love in Christ in them? What was it that up Job's spirit so patiently under all his sufferings? I know (saith he) though worms destroy my body, yet my redeemer liveth, & I shall meet him with these eyes. We know (saith the Apostle, 2 Cor. 5. 1.) if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. The assurance of heaven will make us willing to do or suffer any thing for Christ. There is that in heaven that will abundantly recompence and make good all our losses on Earth. O Christians, I beseech you consider you can neither do too much nor suffer too much for the getting of heaven. The Apostles were as great sufferers for the Kingdom of Heaven as ever any were, and yet what account did they make of it: We reckon (say they) that the sufferings of this present world, are not worthy to be compared with the glory that shall be revealed in us, Rom. 8. 18. If we suffer with Christ we shall also reign with Christ, 2 Tim. 2. 12.

A third point I noted was this, That Christ will come again, and receive Believers himself: The point is clear from the two themselves, I will come again and receive you. But a little to illustrate the point, I shall

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Nowe whereto shew you from Scripture, that it is
cally. And secondly howe it is so. First that it is so,
of Christ will come again, see that positive
hat scripture in Acts 1.10. And while they looked
his steadfastly into heaven, behold, two men stood by
deft them in white apparel, which also said, ye men
shall of Galilee, why stand ye here gazing up into hea-
the saven? this same Jesus which is taken up from you
thu into heaven, shall so come in like manner as ye
lding have seen him go into heaven. Here is the point
era on se confirmed by the Scripture, and that by
the mouth of Angels: as sure as Christ is gone
Chu to Heaven. and as sure as he now sitteth at
ndo Gods right hand in Heaven, so sure he will
Ac come again at the last day, and receive Belie-
oners to himself. And then how Christ will
come; he shall come in power and great glory.
Matth. 25. 30. And secondly, he will come sud-
denly, even as a thief in the night. First, he
shall come in power, irresistible power, against
sinners. I beseech you sinners consider, you
will not be able to stand when he appears, for
as he is all powerful in himself, so will he come
attended with an innumerable company of glo-
rious Saints and Angels. Behold (saith Jude)
the Lord cometh with ten thousand of his Saints
to execute judgment upon all, and to convince
all, 1 Thess. 1. 7, 8, 9. The Lord Jesus shall be
revealed from heaven with mighty angel in fla-
ming fire, taking vengeance on them that know

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not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Though God also be long-suffering towards sinners, yet he will not always suffer sinners to go unpunished. The Son of man shall come with glory, & all the host of Angels with him, Mat. 25.31. & secondly, he shall come suddenly and swiftly: swiftly, even as the Lightning, and suddenly, as a thief in the night, 1 Pet. 3. Those scoffers then which mocked & scoffed at the Doctrine of Christ's coming to judgment; but saith the Apostle in the same verse, Tho' the Lord be long-suffering, yet he will not slack concerning his promise, but the day of wrath of the Lord will come as a thief in the night. So Tho' sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to sinners in two respects: sudden in regard of their expectation: he will come before they look for him; and sudden, in regard of their unpreparedness; Christ will come to sinners before they are ready for him, they will then to seek for Oyl in their Lamps. Christ (one saith) though he hath leaden feet, yet he hath iron hands, though God be long ere he doth strike, yet when he does strike, he will be soon to strike home. Yet a little while, and he that shall come will come, and will not tarry.

Now, the use which I shall make of this point

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Lord comint, shall be only this : Will Christ come
ever again and receive Believers ? then let me ex-
hort you all to believe in the Lord Jesus Christ.
Should you be received by Christ in glory ? then
will I beseech you labour to receive Christ into
your Souls by believing. If Christ do not live
in you by faith here, you shall never live with-
ly, with Christ in Glory hereafter. It is unbelief that is
even the soul-damning sin. He that believeth not is
condemned already, John 3. 18. He that believeth
shall be saved, but he that believeth not,
shall be damned, Mark 16. 16. He that believeth
the Son, hath everlasting life, but he that be-
lieveth not the Son, shall not see life, but the
wrath of God abideth on him, John 3. 36.

Another use which I might make of this point
might be this, to comfort & encourage the peo-
ple of God in all their sufferings and losses. Art
thou in poverty? doth the world frown on thee?
are thy afflictions and losses many and great?
let not your hearts be troubled, Christ is gone
to prepare a place for you, and Christ will come
again and receive you. Therefore be not dis-
couraged, what though you meet with many
cubs and stops in your way, yet you may be
sure to get to Glory at the last. Consider, that
through many tribulations we must enter into
the Kingdom of Heaven.

The fourth and last observation which I ob-
served, was this, that these mansions of Glory
pre-

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Prepared by Christ for Believers in heaven, to abundantly recompence and make good the losses and the crosses which believers in heaven meet with in the world. Let not your heart be troubled, in my Father's house are many mansions. Sell all (saith our Saviour) and follow me, and thou shalt have treasure in Heaven.

For farther prosecution of this useful point I shall proceed to handle it first doctrinally, and then applicatorily: And for the doctrinal part I shall endeavour to shew you first what those mansions of glory are, which are laid up for believers: and secondly what those losses and crosses which Believers may here meet withal; and then lastly, how those mansions of glory make good the losses and crosses which believers meet with in the world. And to begin with the first, what those mansions of glory are, which are laid up for believers in Heaven; and all that can be said of this, will be but as it were the lighting of a Candle to the Sun: for it com-
municately short of the skill either of men or Angels, to express, as the Apostle saith, Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, 1 Cor. 3.9. The glory of the glorious Saints in heaven is so exceeding glorious, that it is not possible for all the tongues of men or Angels to express it. But by the way to give you some

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Attempts of this most excellent glory, consider a little these following particulars.

First, in Heaven we shall have the everlasting presence of God himself; there we shall see God as he is, not by faith, but by sight clearly and fully. I shall see him (saith holy Job) with these eyes. Now we see as it were through a Glass, darkly, but there we shall see God face to face. We shall see him as we are seen. Then and there we shall be ever with the Lord, as the Apostle hath it, 1 Thes. 4. 17. We shall enjoy God in heaven freely and truly, without let or interruption: though the Saints may possibly meet with many and great impediments & hindrances in the way unto heaven, yet in heaven there shall be nothing to hinder us in except else joy. It is possible, that a Child of God may have his skin pull'd over his ears, as some of the Apostles had in their way unto heaven, yet being gotten into heaven, nothing shall molest us trouble them at all. What an unspeakable inconceivable comfort will it be, Christians, to have and enjoy the presence of that God, who is all, and hath all, and will be everlastingly all in all to his people for ever: whom having not seen (saith the Apostle) we desire to love, in whom believing, we rejoice with joy unspeakable and full of Glory. And if the light of Gods presence by faith be so glorious, what then will be the full fruition and enjoyment

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ment of God himself be : O ! unspeakable and but w
full of glory.

A second thing which I would speak to, and natte
indeed I must but speak to it, is the perfection of instance
Grace that shall be enjoyed in heaven. O Churc
ians, when ye come to heaven, then ye compech
to full age in heaven, the spirits of just men sha
be made perfect, and the Bodies of Saints shal bounde
be made glorious, even like the glorious body of Christ. There we shall do the will of God per
fectly ; in Heaven there is no sin, nor temptation to sin, not so much as a vain thought or up
an idle word ; and as there is no sin, so there is
no Satan. There shall be no more need of Sanc
tions, nor Sacrament, nor Prayers, but the
whole work of the Saints in heaven, will be in
sing Praises and Hallelujahs to God for ever
and ever.

Thirdly, in Heaven there is fulness of joy. Rivers of pleasure at Gods right hand, and
that for evermore. Psalm 16. 11. And those ri
vers of pleasures shall flow in and from the
presence of God himself, as the Fountain of all
those joys which have infiniteness and eternit
y in them, without the least dram of sorrow
for God shall then wipe away all tears from
our eyes, and there shall be no more sorrow. Rev. 21. 4. The rivers of the Saints joy in hea
ven, as they are without banks, so they are with
out bottom, our masters joy will then be so great

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that we his servants shall not be able to contain : there is nothing in Heaven but what is matter of joy, our Father's house, our inheritance, our Kingdom, our Crown and Glory, our sight of God's face. That is an excellent speech of David, Thou shalt make me (saith he) full of joy with thy countenance. Heaven is a boundless, yea, a bottomless Ocean of joy and happiness, the society of blessed Angels, and glorified Saints : in a word, the joys of Heaven exceed all the joys that can be thought upon upon Earth : not only the joy of Marriage, and the joy of Harvest, but also the joy of Earth, and the joy of ordinances, which are all swallowed up by this great Ocean of joy, nothing can disturb or diminish the joys of the Saints in Heaven.

Fourthly, As there is fulness of joy in Heaven, so there is excellency of glory : perfection of glory shall be the Saints robes : In Heaven they shall shine as the stars for ever & ever, Dan. 12. 3. In the one and twentieth of the Revelations, Saint John speaking of the new Jerusalem, doth exactly describe the glory thereof ; It is a City whose walls are Jasper, & the streets pure Gold, clear as Crystal, whose foundations are of precious stones, and the gates thereof as Pearls. And if this new Jerusalem, the Touch of God here below, be so glorious, how exceeding glorious then is that heavenly Jerusalem, which is above,

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above. Heaven, as one saith, is the presence of the King of Glory, the Presence-Chamber of the great God, whose presence is it which makes Heaven to be Heaven : there indeed would be no Heaven, if God himself were not there. In Heaven God makes his Glory visible, both to Saints and Angels : whence it is called a Crown of Glory, an eternal weighty Glory ; Glory shall then and there cover Saints all over, from top to toe, both within and without : their Souls shall there be glorious in knowledge, wisdom & understanding, and their bodies shall be made like the glorious body of Christ : the Bodies of the Saints in heaven shall be freed from all necessities & fatigues, as Food, and Raiment, sleep, and the like. In heaven there shall be no need of temporal things.

Secondly, in heaven the bodies of the Saints shall be freed from all natural infirmities & deformities : sickness, diseases, pains, or like bodily infirmities ; there shall be no Cripples, no blind, nor diseased ones in Heaven. Heaven is a healthy Country, there is no sickness nor death, no poverty nor disgrace in Heaven : our Bodies shall be cloathed in Heaven with life and immortality by Christ. Christ will there change our vile bodies, & make them like his glorious body, Phil. 3. With Moses face shone when he beheld him

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glory of God's out-side; did Stephen's face shine with Angels splendor and brightness; how gloriously then shall the glorious bodies of the Saints shine when they shall stand before the Lord of Glory! the Saints then shall be as the Psalmist expresses it, All glorious within, their Clothing shall be all of wrought gold. The glory which Gods people shall see and enjoy in heaven, will infinitely oblige them to spend eternity there. Take a little view, a fore-tale as it were of the Saints glory in Heaven. first, it is a great, and exceeding, excessive, and eternal weight of glory, as St. Paul expresses it, 2 Cor. 4. 17. The glory of Heaven is the glory of glories, joy unspeakable, and full of glory, unutterable, and unconceivable; therefore it is called Glory to be revealed, Rom. 8. 18. Now a little the greatness of this heavenly glory in these two things; first, the vessels that take it; secondly, the resemblance that sets it forth. The vessels that take in this glory, are the souls and bodies of Saints, whom the Apostle calls, Vessels of Mercy prepared unto glory; first, for the soul here in this life, the whole world is not able to fill or satisfy one soul. The soul is capable of more then the whole world is able to give it, but the glory of heaven that will fill all the Souls of the all Saints, will him full. We read of some Saints that they spent their full days; they had not it wear them

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their Belly full of this life, but in the life to come all the Saints shall be fill'd full of Glory.

Secondly, for the Bodies of Saints, though they are Vessels of less quantity than the world, yet the world is not able to fill or satisfy the Body to the full, as to instance in the Eye and the Ear, those little members of our body, we use to say of some, that their eye is bigger than their Belly; the little Eye at one glance take into it more than half the world: and the abundance of noise and sound will the Ear never receive at once? The Eye is not satisfied (as the wise man saith, Eccl. 1. 8.) with seeing, the Ear with hearing. Those little Members of our body either are clogged or tired out before they can be filled or satisfied with those things, but not only the Souls, but even the Bodies of the Saints in Heaven shall be filled to fullness of Glory, from the crown of their heads to the soles of their feet. In Heaven, the everlasting dwelling of our Souls shall always stand wide open to receive the glory of Christ in the beams thereof, and then shall Christ the King of Glory come and dwell with them forever.

Secondly, the greatness of the Saints in Heaven may further appear by the resemblances that set it forth: first, the glory of the Sun upon their Coronation day, that greatly setteth forth and illustrates the greatness of the Glory in Heaven: for in Heaven the Sun

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shall all the Crowned Kings, and shall reign
in friend ship ever in glory : they shall in
the Kingdom (as our Saviour saith, Mat.
25:31) recompence them from the foundation

The glory of the stars, that also resembled
the glory of the Sonnes in heauen, One star differ-
eth from another in glory, 1 Cor. 15.14. But
the gloryes of the Saints in heauen shall
exceede all the glory of all the stars; for the
glory of the Sunne it self, which out shineth
all the glory of the stars. See what our Saviour
telleth, Mat. 13.23. Then shall the righteous shine
as the Sun, in the Kingdom of their father.

The glory of the glorious Angels, that in
their resemblance of the Saints in glory,
glory of the Angels is that far exceed all
glory of the Stars, sea, & all the Kings and
Kingship of the world, but the Saints in hon-
or shall be like unto the happy Angels. Mat. 22. 31

The glory of Christ himself, who is Lord
of glory, that resembles and sets forth the glory
of the saints: when Christ comes to be glorified.
The saints at the last day, then shall the saints
be clothed with Christ in glory. Christ is the glory
of the saints here, & Christ will be the glory of
the saints hereafter. Christ will then put his
glory upon them: and they shall stand with the

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glory thereof. Then they shall be like him, as he is. John saith, John 3.2. For we shall see him as he is. Then the bodies of the Saints which have lain in the Dust, shall arise & put on beautiful garments, even the robes of glory. Christ will then change their vile bodies, & make them like to his glorious body: the saints shall be conformed to Christ in glory. Is not then the glory of the saints in heaven exceeding great? You see it is King-like, a Star-like, a Sun-like, an Angel-like, yea a Christ-like glory.

Secondly, The glory of heaven is solid, substantial & weighty, in 2 Cor. 4. 17. the Apostle calls it, an exceeding eternal weight of glory. It's like to precious things, as gold & crowns. The more weighty they are, the more worth in them: hence the original word signifies weight and glory. Whereas on the contrary worldly glory that's light and frosty, hath no substance or reality in them: they are but shadows that appear, and then vanish away in a fashion, as the Apostle calls it, 1 Cor. 7.31. It passeth away: it is like a picture that hath no shape and colour, but no life, a mere fantastical sound, and no more.

Thirdly, Heavenly glory that is permanent and durable, it is lasting, yea, an everlasting glory, it's perpetual, it shall never fade or decay, but worldly honor & glory, that's mortality, Inconstant, perishing, and passing away.

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like feather in the air, it is only seen, & then blown away with the wind, 1 Pet. 1. 4. All the glory of man is as the flower of the grass: in the morning it floateth, but in the evening is cut down and withered.

Secondly, The glory of heaven is satisfying and contenting: they that enjoy it shall desire no more; but for worldly glory, they that have had enough of it, still desire more; but the Saints in heaven shall have as much glory as they can hold, yea, more than their hearts can wish or desire. All the saints in heaven shall say, We are rich and are full, we have all and abound. In heaven there is plenty of wealth, peace, safety, rest and reward: plenty of wealth without want. The treasures of heaven cannot be corrupted, there is no moth nor rust, no thieves to steal them away. Heavenly treasures can never fail, they are like the pillars of gold they increase upon the Saints: they are bags that was not old, unsearchable riches, Eph. 3. 8. The gold of glory can never be told up. Secondly, in heaven there is plenty of peace without trouble, safety without danger, triumph without war: There all our enemies shall cease, our bodily Enemies shall then be reconciled unto us, and the Enemies of our soul shall all be cast into the lake of fire and brimstone. In heaven there is no bloody Can to kill a righteous Abel, no lusturous Sodomites

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domites to be a righteous Lot : no Ishmael to scoff : no Shimei to curse : no Esau to trounce : no Rabshakeh to cast : no Herod to persecute the people of God : no Judas to betray a Saviour. In heaven there's peace, not for term of years, but for ever and ever. Thirdly, in heaven there's plenty of rest without weariness, for there is no work to do, but what is pure delight, the only work of the Saints in glory, will be singing psalms and hallelujahs to God for ever and ever. Heaven will be a place of rest for the weary. There remaineth a rest for the people of God, Heb. 8.9. 'Tis possible it may be titled as it were here with doing the will of God, or wearied with suffering persecutions for the sake of Christ, but there remaineth a rest for them hereafter. O what a sweet prospect is this ! Art thou troubled & tumultuous, thou shalt have a rest hereafter. Blessed are the dead which die in the Lord, so saith the Lord, they rest from their labours, & their works follow them, Rev. 14.13. Fourthly, in heaven there is plenty of reward: do you here suffer righteousness sake? great is our reward in heaven, saith our Saviour, Mat. 5.10. Do you love Christ here ? you shall live with Christ hereafter in glory. The light afflictions of a here, will work for him an exceeding & glorious weight of glory hereafter. Upon this account our blessed Saviour calls on us to rejoice.

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on mountings; Mat. 5 v 3. Rejoice, saith he, and be exceeding glad, for great is your reward in heaven before me: for I say unto you, that ye shall not enter into the kingdom of God, and upon that note the sumner are said to be counted worthy of the kingdom of God. The last of the sufferings of this life are not worthy to be compared with the glory that shall be in the life to come. And what have here for God & his cause? do you think, are you poor in his service? perhaps you may be abundantly requited by me, to but consider wherein is a large recompence of service reward. It is said of Moses, that he made those nations to suffer afflictions which the people of God then enjoyed, the pleasures (the sumptuous pleasures) of sin, for a season, for in doing this but summing up misery, which continueth but for a season, and consider the reward much greater indeed than all the labours of Egypt; for (saith the apostle) he had respect to the incomparableness of reward, which cometh for glory to come through all the sufferings of this life: therefore is our temporal & transient joy, where all his faithful servants shall be received and welcomed to all eternally. Nowhere, in heaven there is good company, but in society, God & Christ, and the holy spirit millions of millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Master, yea, to their fathers and

old & new, to last & boundless

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friends, who are gone to heaven before them. And is it not a happiness think you to be among your friends? do you not think of well spent here, which you spend in the torment and embracement of your friends? whose love and favour is altogether unchangeable; you may be taken from them, they from you in a moment. O but your friends in heaven they are immortal, and their love unchangeable, they and you shall therefore live for ever, and enjoy one another, and rejoice one with another for ever; but your mortal friends on earth must die, they must leave you. But your joy in heaven no man shall take from you. In heaven there is God your Father, Christ our Head, and Husband, and Son; is there even in his humane nature, who bore his suffer'd death on the Cross for you? and your Comforter, God the Holy Spirit is there, and all your friends. How mightily do children long to go home to their father's house, or wives to her husband; so earnestly should our souls desire to go to heaven, our Father's house, Christ our Head and Husband, where there is good company only, and that to all eternity.

And then lastly, The glory of heaven is understand and permanent; in heaven all is safe and sure, all things continue above fixed and immovable. Heaven is an inheritance set upon the Saints for ever, and sealed unto them by the broad Seal of Christ's blood.

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I have shewed you in parte what those Mansions of glory are, which the spirits will enjoy hereafter: I come now, and I must be brief, having a little conche on it already, to shew you what those losses and crosses are, which Believers may meet withal here below: and first for the losses which you may meet withal in the world. What are they, poor triestes, a few pebbles, stones as it were, a little earthly treasure it may be, such as is not considerable: see a little what those worldly enjoyments are, which possibly thou mayest lose for Christ's sake: First, Thou loseth nothing for Christ here, but what is vanity and emptiness, broken Cisterns that can hold no water. For as one saith well, A world full of honours or pleasures cannot satisfie one soul with any solid comfort. Thou mayst as soon fill thy chell with Grace, as thy heart with Gold. There is not that in the creature, which men look for, experience tells us a man may at once have a house full of gold, and yet a heart full of sorrow: they that enjoy the most of the world cannot say they have enough, therefore the loss of it is not considerable, not to be compared with the Gain of Heaven. Secondly, there is nothing thou loseth for Heaven, but what is the portion of the wicked, worldly comforts are wicked mens portions, yea, and it is all the portion that ever they shall have, either here or hereafter. Son remember Saith Abraham to Di-

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ves, being in hell) that thou in thy lifetime
wert thy good things. They that have the
blessing in this world, shall have nothing of
thee in the world to come. Truly, thou canst
lose nothing for Christ, that can be profitable
ther: All the outward good things of this
world cannot sanctifie, nor purchase one dram of
true Grace for thee: they may prove snare
ther, or be occasions of sins to you; or draw
you from Christ, as they did the young man in
the Gospel, but they will never draw you to Christ.
And commonly they that have most of gold,
least of grace, or rather no grace at all.
as they cannot sanctify you, so they cannot
help you: they can neither shelter you from
the judgements of God here, or from the
wrath of hell hereafter. Rich Dives went to hell, Lazarus
was carried into heaven; all
things cannot purchase Heaven, if the
world would lend you their shoulders,
could not lift you up to Heaven. Found
there is nothing here below that is certain,
things under the Sun are unstable, sublunary
enjoyments: more changeable than the
wind, uncertain even as the wind, certain only
uncertainties: And as they are uncertain,
they are corruptible and perishing,
calls them, Meat that perisheth, John 6.27. We
things which either moth or rust, may con-

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where many sleep away from you, in houses
inclosed by fire; which if you consider
well, yet you shall easily shew yourself
wiser when you die. For we brought nothing into
the world, and it is certain we shall carry nothing
out of the world, 1 Tim. 6. 7.

But truly, earthly enjoyments are often very
welcome, they being many times attended
with much sorrow and vexation. There is
indeed no rest, and a care to keep Riches, and the
keeping man's faith. All is vanity, so it is written
of the spirit. ~~and~~ Truly consider they that labour
in this world, they have sparing affliction. Not such as those
that labour in the world. A man may have much trouble in the
world, but at least of comfort he can therefore say, that he
leaves much to part with all things hee belongeth
to him selfe, for thou shalt be no loser by the loss,
but thou shalt receive an hundred fold more
in this life, and in the world to come greater
than thou art now. Mark 10. 30.

Take some note in the next place, in a word, to
show you what those troubles are which earthly
afflictions undergo for the Kingdom of
God. The Apostles endured as much trouble
as any men for the Kingdom of Heaven. And yet
they could not tell what afflictions
We reckon (saith St. Paul) that the afflictions of
this life are not worthy to be compared with the
glory

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Glory that shall be. For first, they are but
our light afflictions. And as they are light, so
are but thine; they are but for a moment: our
light afflictions, saith the Apostle, which is
a moment, worketh for us a far more exceed-
ing and eternal weight of glory. Hence it is
Saints of old were so joyful in all their afflic-
tions, hence they rejoiced that they were
ted worthy to suffer for the name of Christ.

I should come now to shew you how it is
those mansions of glory in Heaven, will
good all our losses and crosses upon earth,
this appears further for these reasons. For
as you have heard already, the glory of the
riffed Saints in Heaven, is infinite and
able, and therefore must needs exceed and
good all their losses, which you have also
are finite and uncertain, we use to do
more of those things which are durable
lasting, than of those which are of no etern-
ity. Secondly, the only, yea, all the treasure
the Saints are laid up in Heaven, and
need any care for losing a few trifles, so long
their treasure is safe? If a man lose a few
trifles, yet if he have a safe treasury to go to,
can soon make good so small a loss. Verily
the things you do enjoy here are but trifles,
the things which you shall enjoy hereafter
Heaven, are no less than a treasure: a trea-
sury, the stow-house of God himself, in
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which he hath been treasureing up for his children
from the foundation of the world. — I might see
a larger bearing, but I must be up all the time
and have two or three of opposition, appointed to you
as it is there; Then those ministers of Cloys
and others by him ill us, who believe in freedom,
and abundance, competence and little good will
and little care and Crosses which Wellibetts make
you do in the world; — then I beseech you let your
affection on things above and not on things be-
low; — then see that you be in Upper ranks, we can-
not expect anything in certain here. — O then
let us be sure of something hereafter. — I
will now leave the earthly inheritance,
and those rights and substance in the world
to my Master; for I must be brief. If I could be full
I would be long in Heaven; — then I bid you ad-
ieu poor souls for Ever. — And with you
I will say some few: — I am sorry this is so
short, — nevertheless prepare the self for
what will be scuffful then in well-being, although
nothing in the works of the world. — Do take to
that work done, which Christ will mind
you to do; growing in Grace is going to
you: and where here will make you fit and
ready to cross hereafter. — courage in still things
will help you; for they will labour to
you. — Do this then from all the up-coming
things in the world, for his heaven is a place
of quietness, for it is a place of holiness, into
which

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Touch nothing that is unclean: every enter-
prise the pure in heart shall see God; Ma-
n. Will you prepare for heaven, then
your fields into your possession of readiness in
the world, and to go to heaven after death
you may die and be gone when after death
you rise, so that when death comes, you
have nothing to do but ready to meet him
whom heaven prepareth. If ye are not fit to
die now, then heaven's death will not come
until ye are fit; but if ye are fit, then death
will come to you when ye are ready. If ye
are not fit, then ye go to hell to die
not to heaven. Now know ye of what kind
ye are made, and send his messenger death
therefore he always cometh like a thief in
the night, he always cometh unawares, he
cometh unawares, therewith that he
cometh white in their beds, they were
the marrieds, but see, those that wanted
dead men, shot against them, and they were
out of the marriage flesh. They about
clerics without God, profession without
qualifications enter into heaven; so did con-
uers, & could never purpose for heaven, then
your title to heaven cleared and confirmed
is you: in what man to there, that having given
a great estate, so will they be foolishing
get a poor title to it, let me have peradventure
we are strangers and pilgrims as all our fa-
ther's

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but heven that's our home, our country,
our house, our understandings; & so to
make them labour to make that care to out
unto nothing made that care, labour them
next placed to keep up your evidences.
keep your evidences for Heaven clear
for Satan will endeavour to blot them:
truly, keep them safe, the Devil will get
from you if he can; and if you lose your
evidences, what have you to plead for Heaven?
what writings be lost, how will you get your
evidence? then when ever you die, get more
evidence of Heaven; for first assurance of Heaven
will take off your hearts from the world; also
of those things above, to make you will
to part with all things here below; comfort
in all your tribulations, and break up your
hearts under all discouragements, as it did David
Job, and Paul. Evidence for Heaven will
warm at your hearts when natural heat be-
goes; when you ly upon your death bed, there
will be a sweet taste to your soul; when you
get no taste nor comfort in meates drynks, assur-
ance of Heaven will comfort you; when all
things fail you, assurance of Heaven will pre-
pare you for all changes, it will fit you for your
near change. Assurance of life everlasting will
conquer the Grave for you, and vanquish Death
for you; it will make you sing, yea, to triumph
in the way to Heaven, over death and the grave.

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They that have heaven assured to them, will have more joy and gladness put into their souls than all the world besides: Assurance of salvation, Engageth you to trust God for all things; geth evidence God to your souls: it will make you love and delight in him, fearful to offend him, and fail to please him. Thirdly, assurance maketh men suspitious of themselves: they that are assured that they shall stand, will be loath to take heed that they do not fall; that they whom God saith will labour to work it out with meekness. Fourthly, assurance makes the soul humble: the higher the soul is in assurance, the humbler will be in humility. But how shall we know that our assurance for Heaven is right again, these following rules.

1. Right assurance will make you more zealous for every man that hath this hope purified by the brightness of God's pure light. Right assurance for Heaven will ingage your souls to be holy in all manner of conversation. Having therefore these promises dearly beloved, cleanse your selves from all uncleanness both of flesh and spirit, 2 Cor. 6. 17.

2. Right assurance will make the soul to be severe to the end. Receiving the end of your course, the salvation of your souls. But how shall little ones get this assurance? 1. By having a godly fear now for sin wrought in the soul. Christ goeth not to none but to the weary. 2. Examining your hearts and lives by comparing them with the word of God.

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3. Assurance is obtained by a honest, constant, and careful use of the Ordinances of God, in joyning both the end and the means together; it will make you as careful to use the means, as confident to expect the end of your course, with the salvation of your souls. It doth not feed them with vain hopes that they shall escape Hell though they live in sin, and go on in the broad way that leads to destruction. They that would come to Heaven must be careful to use the means, and they must walk on in that strait and narrow way of Holiness and Righteousness, which only leads unto life and salvation.

And lastly, is it so then that Godliness is great gain, yea is the best gain: Hath God made thee godly, The lines are fain to thee in a pleasant place, thou hast a goodly heritage, Psal. 16. 6. It is enough, thou hast all: though it may be thou hast but little in the world, yet thou hast a property in God: for God is thine, thy portion is Christ, he is thy Jesus, thy all; labour then to be conformable to God, godliness is God-likeness. Hath God given you grace? God hath done more for you than if he had given you two worlds. Are others rich, and art thou poor? have others plenty of gold and silver, and hast thou little or none at all? Consider, hath not God given thee that which is infinitely better then all the Gold and Riches of the World? Faith, that is more precious than Gold that perishes. Wisdom that is better than Rubies: yea, all things that can be thought

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thought of are not comparable to grace. If
be thy portion, glory will be thy portion : and
hast more cause of content, than if thou hadst
world for thy portion without grace. What
others be richer than thee, yet thou art dearer
others. The righteous is more excellent
his neighbour. Are others had in honour
thou despised : let me tell thee, if thou hast
avour of God, thou hast more honour than
world can give. Art thy troubles greater
thine, consider God setteth them good for thee
canst not tell how to be without them : It is
for me (saith David) that I have been afflict
They that have endured the most of affliction
will be found to be the happiest people in
world hereafter. for through them we enter
glory. Through many tribulations we en
ter into the Kingdom of Heaven. Unto
Kingdom ; the Lord of his infinite mercy has
all. Amen.



E N I S